[](http://www.google.co.nz/imgres?q=maori+salamander+tattoo&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=ZMo5loSLPVjljM:&imgrefurl=http://hottest-tattoos.com/tag/salamander-tattoo-design&docid=qfpqt8yltIu6YM&imgurl=http://hottest-tattoos.com/wp-content/uploads/2011/01/gecko2.jpg&w=252&h=180&ei=_kD9TqaHK660iQeqpYy4AQ&zoom=1)

**Freyberg High School**

**2012**

**Special Project Research**

**Aim**: To identify Māori and Pacifika students at risk of leaving school without achieving NCEA Level 2 and put support programmes and structures in place to improve their outcomes.



He kai poutaka me kinikini atu, he kai poutaka me horehore atu, mā tamaiti te iho

*Look after the children to ensure the future strength of the people*

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**1. The Rationale for Freyberg High School's**

**Special Project**

According to the Education Review Office Report – **Promoting Success for Māori Students: Schools’ Progress** June 2010, p.1:

The success of Māori students at school is a matter of national interest and priority. Although many Māori students have been successful in education, research and national and international testing data continue to show significant disparity in the achievement of Māori, and non-Māori students.

ERO assert that:

For Māori to achieve success in education **it is crucial that** **all educators** in New Zealand **recognise, support and develop the inherent capabilities and skills that Māori students bring to their learning**

ERO are concerned that:

Despite the widespread information and support available, a substantial proportion of schools do not

1. Review their own performance in relation to Māori student achievement
2. Make effective use of data to improve classroom programmes and school- wide systems to promote success for Māori
3. Use research about Māori students’ learning to guide their curriculum review and pedagogical development
4. Consult with Māori parents and whānau
5. Value Māori parents’ engagement in their children’s education

According to Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 – 2012, p.10:

As an education system, we must get away from the concept of failure of Māori learners, to how the system can and will maximise Māori potential.

Furthermore:

At the heart of a strong economy and healthy society lies the educational success of all young people. It is about having a high quality education system that is accessible, equitable and responsible to different learning aspirations.

The strategic intent for ‘Managing for Success’ is

‘**Māori enjoying education success as Māori’**

**2.** **Palmerston North Māori Community Profile – 14 Nov 2011**

[](http://www.google.co.nz/imgres?q=pncc&hl=en&biw=1366&bih=595&gbv=2&tbm=isch&tbnid=z_BXxbs25BPGEM:&imgrefurl=http://www.sportmanawatu.org.nz/modules/content/content.php?content.177&docid=23pcQ5UtNw0kGM&imgurl=http://sportmanawatu.org.nz/images/custom/Logos/PNCC.jpg&w=1284&h=767&ei=OZEGT-rxH6LFmQXs47XFDQ&zoom=1)

Authors: **Todd Taiapa**, Principal Māori advisor and **Peter Crawford**, Economic Policy Advisor

Intent: The Palmerston North Māori Profile provides information about the Māori community of Palmerston North and some of the issues that affect their lives. The purpose of the profile was to assist decision makers to make informed decisions and to develop an engagement strategy for improving the responsiveness of the Council to the needs and aspirations of the Māori community.

Inclusion of material from this document is firstly for the purpose of synthesising research conducted by ERO and research conducted by our local body council concerning **Education** and **Youth Crime** and secondly, to emphasise the position that Freyberg High School has a social responsibility to realise Māori potential, which will (in turn) support wider community initiatives to ameliorate youth offending.

Taiapa & Crawford assert that:

Knowledge and skills enhance people’s ability to meet their own needs, widen their range of career options and enable them to create choices about their lives.

Re: Māori School leavers with NCEA

Palmerston North Māori have better than average NCEA achievement levels compared with the national average for Māori.

Of relevance to Freyberg High School is the following comment:

This gap widens for NCEA level 2 and University Entrance, both important qualifications for access to on-going tertiary study and training options. Across all levels, the achievement rate for Māori school leavers is lower than the average for all school leavers in the City. This achievement gap is smallest for NCEA Level 1 and progressively widens for NCEA Level 2 and University entrance.

The corollary of this concerns **Safety** and **Crime** in Palmerston North. Using data sourced from the New Zealand Police, Taiapa & Crawford caution that:

While youth offending[[1]](#footnote-1) overall is actually reducing significantly in the City…Māori youth offending as a proportion of overall youth offending is increasing.

**Strategies & Tools Available to Facilitate Success**

**What are they & how best can we use them?**



**The touchstone for improving Māori education outcomes is this document…**

**3. Ministry of Educations Ka Hikitia – *Managing for Success: The Māori Education Strategy 2008 – 2012.*** <http://www.minedu.govt.nz/theMinistry/PolicyAndStrategy/KaHikitia.aspx>

Released by the Ministry of Education in April 2008, Ka Hikitia sets the direction for improving education outcomes for and with Māori learners. The strategy has been refreshed and re-released to emphasise its on-going importance to our education system and our nation’s productivity and economy.

But what does Ka Hikitia mean? It means to ‘**step up**’, ‘**lift up**’, or ‘**lengthen one’s stride**’. In the context of Ka Hikitia – Managing for Success it means stepping up the performance of the education system to ensure Mäori are enjoying education success as Mäori.

If we were to examine two of the more important strategies in this document, it would have to be the ‘evidence-based outcomes-focused, **Māori potential approach**’&‘**Ako**’

**What are they you ask?**

* 1. An explanation of ‘An evidence-based outcomes-focused, **Māori potential approach**’ – Ka Hikitia p.19.

**Māori Potential Approach**

In the government sector, the Māori Potential Approach provides the context for the shifts in attitudes, thinking and practice required to achieve significant improvements in Māori education outcomes. This approach advocates investing in strengths, opportunities, and potential. It seeks to shift the focus from addressing problems and

disparities to expanding on the successes. A potential approach for Māori in education has three key underlying principles:

■ Māori Potential: all Māori learners have unlimited potential

■ Cultural Advantage: all Māori have cultural advantage by virtue of who they are – being Māori is an asset; not a problem

■ Inherent Capability: all Māori are inherently capable of achieving success.

Sounds good, but how does this look in the classroom?

|  |  |
| --- | --- |
| *Less focus on…* | *More focus on…* |
| Remedying deficit | Realising potential |
| Problems of dysfunction | Identifying opportunity |
| Government | Investing in people and local |
| intervention | solutions |
| Targeting deficit | Tailoring education to the learner |
| Māori as a minority | Indigeneity and distinctiveness |
| Instructing and | Collaborating and |
| Informing | Co constructing |

Now for an explanation of the concept ‘Ako’

**Ako**

The concept of ako describes a teaching and learning relationship, where **the educator is also learning from the student** and where educators’ practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated.

Ako incorporates two aspects:

■ Language, Identity and culture count – knowing, respecting and valuing who students are, where they come from and building on what they bring with them

■ Productive Partnerships – Māori students, whānau, hapū, iwi and educators sharing knowledge and expertise with each other to produce better mutual outcomes.

The reality is –

Culture and education are inextricably interwoven, in the education system as well as in the learning setting.

Thus –

**Māori children and students are more likely to achieve when they see themselves, reflected in the teaching content and environment, and are able to be ‘Māori’ in all learning contexts**.

* 1. Finally, Ka Hikitia urges us as educators to consider **four focus areas**, concentrating on focus areas two and three – Ka Hikitia pp. 22 – 26.

**Strategy focus areas** There are four focus areas that describe *where* things must change. The four focus areas are those where coordinated activity has the potential for greatest impact. Three areas attend to particular points of vulnerability for Māori students in the system. These three areas are:

■ **Foundation Years** (early childhood education and the first years at school)

■ **Young People Engaged in Learning** (particularly in Years 9 and 10)

■ **Māori Language in Education** (setting and resourcing priorities).

The fourth focus area recognises that organisational commitment to understanding the approach and implementing the goals and actions of Ka Hikitia is integral to success

■ **Organisational Success**

Obviously, the area that concerns us most at Freyberg High School is focus area 2 – **Young People Engaged in Learning**.

Ka Hikitia asserts that: Successful transitions to school require effective support for the changes and new expectations for children, whānau and educators. The transition to school and the first years at school have a significant influence on children’s achievement until at least age 14. This influence is especially marked for those from poorer backgrounds and has a strong effect on early leaving in secondary school.

Evidence makes it clear that by the end of Year 1, literacy achievement for many Māori children is lower than for any other ethnic group, even where the starting point was similar. Research also shows that **teacher expectations are often lower for Māori children in Year 1**.

Early literacy difficulties generally persist and lead to further issues, such as difficulty learning other school subjects and attitudinal and behavioural challenges. The focus on foundation years acknowledges that an **effective transition to school for Māori students and their whānau**, and **gaining early literacy and numeracy skills, are essential for engagement and achievement throughout schooling, further education and life**.

Whilst Freyberg High School is formulating a plan for building a better relationship with whānau at the start of the transition year, according to Ka Hikitia and esteemed researcher **Russell Bishop –** the foundation **Professor for Māori Education** in the School of Education at the University of Waikato –

The most powerful tool for affecting change is by:

**Positively and vehemently rejecting deficit theorising as a means of explaining Māori students’ educational achievement levels…knowing and understanding how to bring about change in Māori students’ educational achievement and being professionally committed to doing so!**



|  |  |
| --- | --- |
| **Deficit Busters (Barriers & Enablers) 1** | |
| What some say (barriers) | Possible responses (enablers) |
| Transience is a major factor in Māori underachievement at school | ▪ Where is your evidence? ▪ How does your transition process ensure that students can access the curriculum while they're at school? ▪ Lets do what we can for them while we have them in our care |
| Many of our Māori families do not value schooling and are not committed to ensuring that their children attend school regularly | ▪ Where is the evidence? ▪ What's happening in these homes? ▪ I wonder why they do not value schooling and what we can do about that? ▪ Maybe there is a difference in understanding? |
| We have a small percentage of Māori students at our school so Māori is not really a focus for us | ▪ Where is the evidence? ▪ Why not? ▪ We need to look closely at how these students are achieving |
| We already do this well - we have a kapa haka ropu, Māori representation on our BOT and all Yr 9's are going to have te reo Māori lessons… | ▪ How can we build on these achievements? Not all students enjoy or can do kapa haka ▪ Who do the students teach te reo to? Who do they mentor in a tuakana/teina relationship? ▪ Is learning te reo Māori for a term, or once a week enough? ▪ Do parents think this is enough? |
| **Deficit Busters (Barriers & Enablers) 2** | |
| What some say (barriers) | Possible responses (enablers) |
| Surely we should be catering for the needs of all our students. Why treat Māori differently? | ▪ To redress the statistical evidence of their needs ▪ Māori are continuing to underachieve despite initiatives ▪ NZ society is missing out through Māori underachievement ▪ We need to meet the needs of all students - why not Māori students? ▪ Flow on effects to other learners ▪ We have a Treaty responsibility ▪ National requirement under NEGs to do this |
| It doesn't matter what we try, we still can't get out Māori community involved in their children's education or the life of the school | ▪ What does 'involved' mean for the school? For the whānau? ▪ What do you think is the bit missing? ▪ What could you do differently? ▪ What's been tried? What else could you do? ▪ What are the opportunities? ▪ What do those who engage say about this? ▪ How do you invite whānau to become involved? ▪ Need to try multiple responses - can't give up ▪ NZ research shows that student achievement is affected by the degree of connection between the culture of the community & whānau & values of the school |
| We value all the cultures in our school because we are a multicultural community | ▪ How do you show in your school that you value all cultures? ▪ We need to recognise Māori culture as unique to this country ▪ How do you recognise the special place of Māori in NZ? ▪ Māori have clear, specific needs - we are bicultural before multicultural ▪ There's a difference between valuing and acknowledging Māori as a partner ▪ The school needs to equip students to go into society, which is bicultural, and Māori are a Treaty partner |
| All our Māori students are achieving above average (implication that there are no underachievement problems) | ▪ But how are they doing compared to the average in your school? ▪ Show the evidence. Compare our data with nationwide data ▪ Are they achieving to potential? ▪ Even if they are, what are their experiences? ▪ Are there things they believe they have missed? ▪ Could they not improve further? ▪ What do students and whānau have to say? |
| Our parents have such low expectations for their children | ▪ Where is the evidence? ▪ What are these expectations? How do you find this out? ▪ How have you helped them know about their children's learning? ▪ What has been or is there experience of being Māori? ▪ What opportunities have you offered whānau to change this? |
| We have done a lot of PD around effective teaching and we believe that, if we put our emphasis here, the achievement of all students including Māori, will rise accordingly | ▪ Have you looked at effective teaching for Māori students? What does best practice mean for Māori students? Need to focus specifically on identifying, meeting Māori needs ▪ What does student voice say about how effective the teaching is? ▪ How has teaching practice changed? ▪ How are you measuring its effectiveness? ▪ What evidence do you have that Māori achievement will rise? ▪ Part of effective teaching is that you acknowledge the student as a whole - and for Māori, this means there are special/other considerations. What it means to be Māori should be part of PD |
| **Deficit Busters (Barriers & Enablers) 3** | |
| What some say (barriers) | Possible responses (enablers) |
| Te reo Māori, values, tikanga have no commercial value in today's world | ▪ What are those values? Where is the evidence? Who says? ▪ Whose lenses are you wearing - Māori/Pakeha? ▪ There may be no commercial value (though sales of Māori taonga and the recent Rugby World Cup dispute this), but what about culture and identity? ▪ Key value in NZC is valuing diversity, caring about others' needs. ▪ How do you put a commercial figure to values? ▪ Can you say why 'commercial value' is the important issue here? ▪ What about relationship/work values that underpin our attitudes and behaviours? ▪ It's not about creating imbalances, it's about doing something about the existing imbalance. ▪ We're trying to lift achievement for Māori - a key part of this is focusing on heritage/culture of Māori |
| Māori students come to school with little literacy background and limited experiences to draw on | ▪ What experiences are you referring to? What experiences are you expecting? ▪ Show me the evidence ▪ We need to manage student learning as they arrive at school ▪ A good reason why the school needs to engage in this project |
| Māori is too hard to pronounce and that's why I haven't really learned any in the past | ▪ Maybe put yourself in a Māori student's shoes - how would you feel if your name was pronounced incorrectly all the time? ▪ Maybe we could create conditions for teacher to feel OK about trying pronunciation ▪ Maybe we could help improve your Māori ▪ Algebra's hard too - does it stop you developing your own skill set to support students learning in this area? |
| I am too afraid to speak Māori as I have always felt that I may be criticised for my lack of skill | ▪ I understand how you feel, but we work with our students to take risks and if they don't get it right, to have another go ▪ What are some strategies you could use to help you? ▪ Have you seen people criticised for speaking Māori? ▪ We should practise with other staff in a safe environment so that we can improve our skill ▪ Better to try and fail than not to have tried at all - success is born of endeavour |
| New Zealand is a non-secular society and, as such, karakia are inappropriate in schools | ▪ Who says? ▪ What is your understanding and knowledge of karakia? ▪ What about the celebration of Christmas, Easter, and singing the National Anthem? ▪ Discussion/explanation about karakia being 'whakatauki' which acknowledge the environment that our tipuna lived in ▪ Part of valuing, appreciating Māori culture is incorporating karakia into school culture |
| Many Māori families are caught in the poverty cycle - students come to school poorly clothed, lacking proper care & regular meals, which all hinder achievement. We have so many other issues to overcome with our Māori students and families before any learning takes place | ▪ These things are issues, but we have these students in our classrooms 5 hours a day & we need to look at what's possible. ▪ Where is the evidence? ▪ What can you do to address this? ▪ Is this a Māori issue or a social issue? ▪ Concentrate on what you can do now - address teaching and learning? |

**4. Now for an explanation of the Te Kotahitanga ‘research and professional development programme’.** <http://tekotahitanga.tki.org.nz/>



Te Kotahitanga is a research and professional development programme that:

* supports teachers to improve Māori students' learning and achievement, enabling teachers to create a culturally responsive context for learning which is responsive to evidence of student performance and understandings
* enables school leaders, and the wider school community, to focus on changing school structures and organisations to more effectively support teachers in this endeavour.

More than 30 years ago when Russell Bishop first started teaching at Mana College in Porirua, he was struck by a single question: **Why did so many Māori students start out well, but still fail as they went through school?**

For some, the phenomenon (over 40% of Māori leave school without formal qualifications) might seem too familiar to bear scrutiny. "But I was amazed," Russell says. "I knew their families; they had strong marae connections and were well steeped in their culture. I kept asking why these kids were bombing out so badly."

For Russell (who is now the Professor of Maori Education at the University of Waikato) the question never quite went away. In 2001, he led a study where 70 year nine and ten students were closely interviewed along with their whānau, principals and 80 teachers in five secondary schools around the North Island. What he has discovered is a surprisingly hidden challenge and a new approach that is already showing good gains.

1. The Development of Te Kotahitanga

The overall aim of this project was to investigate how to improve the educational achievement of Māori students in mainstream secondary school classrooms.

Te Kotahitanga suggests that this will be accomplished when

* educators create learning contexts within their classroom; where power is shared between self-determining individuals within non-dominating relations of interdependence;
* where culture counts;
* where learning is interactive, dialogic and spirals;
* where participants are connected to one another through the establishment of a common vision for what constitutes excellence in educational outcomes.

Te Kotahitanga calls this pedagogy a **Culturally Responsive Pedagogy of Relations**.

**Culturally Responsive Pedagogy of Relations**

b. An explanation of ‘Culturally Responsive Pedagogy of Relations’ - Effective Teaching Profile (ETP)

To examine what this pedagogy might look like in practice, in 2001 Te Kotahitanga developed an **Effective Teaching Profile** (ETP),

Fundamental to the ETP is teachers’ understanding the need to **explicitly reject deficit theorising as a means of explaining Māori students’ educational achievement levels**, and their **taking an agentic position** in their theorising about their practice.

These two central understandings are then manifested in these teachers’ classrooms where the teachers demonstrate on a daily basis:

* that they care for the students as culturally located individuals;
* they have **high expectations** of the learning for students;
* they are able to manage their classrooms so as to promote learning;
* they are able to engage in a range of discursive learning interactions with students or facilitate students to engage with others in these ways;
* they know a range of strategies that can facilitate learning interactions;
* they promote, monitor and reflect upon learning outcomes that in turn lead to improvements in Māori student achievement and they share this knowledge with the students



I can hear you saying… ‘**Rejecting deficit theorising** and **being agentic** sounds simple enough, but what does ETP look like in the classroom?’

**The Effective Teaching Profile consists of**

**six elements**

1. **Manaakitanga** – teachers care for their students as culturally located human beings above all else. (*Mana refers to authority and āaki, the task of urging someone to act. It refers to the task of building and nurturing a supportive and loving environment*).
2. **Mana motuhake** – teachers care for the performance of their students. (*In modern times mana has taken various meanings such as legitimation and authority and can also relate to an individual’s or a group’s ability to participate at the local and global level. Mana motuhake involves the development of personal or group identity and independence*).
3. **Nga whakapiringatanga** – teachers are able to create a secure, well-managed learning environment. (*Whakapiringatanga is a process wherein specific individual roles and responsibilities are required to achieve individual and group outcomes*).
4. **Wānanga** – teachers are able to engage in effective teaching interactions with Māori students as Māori. (*As well as being known as Māori centres of learning, wānanga as a learning forum, involves a rich and dynamic sharing of knowledge. With this exchange of views ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge*).
5. **Ako** – teachers can use strategies that promote effective teaching interactions and relationships with their learners. (*Ako means to learn as well as to teach. It refers both to the acquisition of knowledge and to the processing and imparting of knowledge. More importantly ako is a teaching and learning practice that involves teachers and students learning in an interactive dialogic relationship*).
6. **Kotahitanga** – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students. (*Kotahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome*).

As you can see, these are reasonably straight forward concepts. But the question remains ‘How can we best implement the ETP at Freyberg High School?’

I propose that we imbed them in our classroom observations. Not all of the concepts need to be assessed. Indeed, prior to an observation, the teacher being observed can identify what relationship/s that they are working on & restrict the feedback sheet to the area that they wish to develop.



|  |  |  |
| --- | --- | --- |
| **Manaakitanga** Caring for the Māori students as culturally located individuals | **Mana Motuhake** Having high expectations for the learning performance of the Māori students | **Whakapiringatanga** Providing a well-managed learning environment |
| Greeting students as they arrive to class | Links to prior learning | Clear beginning, middle and end of lesson |
| Teacher learns and ensures student names are pronounced correctly | Clear learning intentions and success criteria | Variety of activities are evident, linked to learning intentions and prior learning |
| Asking how students see a situation, problem or activity | Feedback and feed forward are specific and directly related to the learning intentions and success criteria | Lesson flows at appropriate pace to individual student needs |
| Actively listening when students try to explain themselves | Co-constructing learning with the students | Variety of differentiated activities designed for individual students needs |
| Supportive responses to individual students | Use of higher order thinking tools (graphic organisers, Bloom's Taxonomy) | Lesson outline on board and referred to |
| Positive body language, manner and voice | Teacher shows enthusiasm for the learning - positive body language, manner and voice | Appropriate resources prepared |
| Sharing a laugh with students | Students supported to improve their work - scaffolding, exemplars, models, feed forward academic | Room organized for facilitation of lesson goals |
| Seeks opportunities to develop meaningful relationships with students | Co-construction is evident | Routines evident for entering/exiting/resources etc. |
| Greeting students as they arrive to class | Time frames are given and adhered to | Provide opportunities for leadership to be shown |
| Displays knowledge of student's life/interests outside of classroom | Following up on students who do not complete work - teacher must have a transparent, up to date system & be accountable | Routines overt an actively taught |
| Showing interest in students' well being | High level questions from teacher and students | Making learning relevant |
| Deals sensitively with issues arising (lateness, disagreements, cell phones) and holding students accountable | Start from beginning - tuning in | Values demonstrated/expected |
| Group sharing of holiday experiences | Prior learning is accessed connections made | Praising thinking |
| Enquiring after sporting success or after any absences | Strategies in place for absenteeism/lateness | Monitors/responsibility |
| Creating connections | Teaching students how to revise/study | Rewards/stickers |
| Commenting on new haircut/etc./achievements | Encouraging evaluation and reflection of their own practice |  |
|  | Goal setting |  |
| **Current student work on walls** | **Mana Motuhake** Having high expectations for the behaviour performance of the Māori students | **Cuturally Responsive Context** Providing a context where Māori students can bring their own cultural experiences to their learning |
| Greeting students in Te Reo (including assemblies/normalising) | A clear (and negotiated) set of expectations are in place | Warm, interactive environment |
| Natural use of Te Reo during the lesson | High on task engagement | Valuing prior knowledge/students own real life experiences/cultural knowledge |
| Receptive to and valuing of cultural knowledge/taonga | Consequences re clear, considered fair by students and followed through | Making connections between the learning in the classroom and real life situations |
| Opportunity for students to bring their own personal cultural experiences to the topic | Academic interactions are used to refocus students | Student initiated learning |
| Current student work on walls | Use of non-confrontational classroom management strategies | Assessment used for formative purposes - review of the lesson to determine next teaching and learning steps for whole class, groups and individuals |
| Cuturally appropriate wall displays for each unit | Responses are to individuals in a private manner | Power sharing evident |
| Deliberate planning to incorporate students' knowledge/experiences of Māori aspects | Responses are couched positively and delivered in a respectful but assertive manner | Predominantly student learning conversations evident |
| Language used by teacher, appropriateness, tone etc. | Providing choices with clear consequences | Reflective practices |
| Haka, waiata, relevant to students | Reminding students of their own and others rights | Differentiated learning i.e. matching to abilities/levels of competency |
| School Kowhaiwhai on letterhead, notices, newsletter | Avoiding pre-judging/not making assumptions | Teina/Tuakana |
| Including karakia mihi in hui for students | Being consistent | Teacher using student experts |
| A karakia for kai on the board for staff shared food functions |  | Ako - reciprocal learning |
| Pounamu, taonga transfer between head boy/girl |  | Student talk is positive/no put downs |
| Weavers, harakeke, toitoi arrangements, a net nylon fishing net |  | School wide values implemented e.g. no sitting on tables |

1. **The last education strategy that is relevant to this project and requires some explanation is He Kākano**



He Kākano is a ‘strategic school-based professional development programme with an explicit focus on improving culturally responsive leadership and teacher practices to ensure Māori learners enjoy educational success as Māori. The strategic intent of the project is to improve the emotional, social, cultural and academic outcomes of Māori children.’ <http://hekakano.tki.org.nz/About>

* 1. The developing history of He Kākano

He Kākanois a school-based professional development strategy for **school leaders** that:

* Focuses explicitly on improving culturally responsive leadership and teacher practices to ensure that Māori students enjoy educational success as Māori
* Supports leaders to become relational and pedagogical leaders who are able to establish, sustain and maintain the educational, social and cultural conditions necessary to bring about educational change for Māori students
* **Uses data and evidence gathering as a basis for making the changes needed to improve Māori students’ achievement levels**. Changes result from Principals and leaders attending a series of wānanga, engaging with the regional He Kākano co-ordinators (Ngā Manutaki[[2]](#footnote-2)) in a series of co-construction planning meetings, and setting contextually and culturally responsive goals that lead to school-based solutions.

There are two elements to the delivery of the programme:

* In-school activities that support schools leaders
* Outside-school wānanga for school leaders.

In order to understand its **genesis** and to situate He Kākano alongside the former strategies, one has to understand that **this programme has come from the development of Ka Hikitia** – Managing for Success – Māori Education Strategy 2008-2012 **and** from key understandings learned from the last ten years of the **Te Kotahitanga** research and professional development programme (Faculty of Education, University of Waikato).

Once again, Ka Hikitia draws greatly from the Best Evidence Synthesis (BES) documents including Te Kotahitanga research and takes a **Māori potential approach** – that is, an ‘approach that invests in success’ (Refer to page 5 of this document).

The ‘mantra’ that He Kākano supports is:

**‘What works for Māori works for everyone.**

**But what works for everyone does not necessarily work best for Māori’.**

* 1. Key understandings
* **School leaders** need to create culturally appropriate and responsive contexts for teaching and learning.
* **School leaders need to be ‘agentic’** – that is, they themselves must be agents of change, being prepared to look at every aspect of their school including the school’s institutional structures; processes; vision; goals; curriculum options; their own leadership style; pedagogical knowledge; and relationships with staff, students and their local communities; so that all aspects support Māori student achievement and success as Māori.
* **School leaders play a critical role in enabling and supporting teachers to develop a ‘culturally responsive pedagogy of relations’ in their classrooms** where: (See page 12 of this document).
  + ‘power is shared between self-determining individuals within non-dominating relations of interdependence;
  + where culture counts;
  + where learning is interactive, dialogic and spirals;
  + Where participants are connected to one another through the establishment of a common vision for what constitutes excellence in educational outcomes’ (from ‘Scaling Up Education Reform 2010’).

The schools in our region – Taranaki/Whanganui/Manawatu – participating in He Kākano are:

* Awatapu College Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 198
  + Decile: 5
  + School roll: 731
    - Coastal Coastal Taranaki School
  + Type: Composite (Year 1-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 551
  + Decile: 5
  + School roll: 321
    - Cullinane CollegeType: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Integrated
  + MoE Institution number: 190
  + Decile: 3
  + School roll: 252

Hawera High School

* + Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 182
  + Decile: 5
  + School roll: 812
    - Opunake High School Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 181
  + Decile: 4
  + School roll: 288

Patea Area School

* + - * + Type: Composite (Year 1-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 185
  + Decile: 1
  + School roll: 140
    - Rangitikei College Spotswood College
      * Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 195
  + Decile: 3
  + School roll: 332
  + Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 173
  + Decile: 5
  + School roll: 921
    - Waitara High School Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 170
  + Decile: 2
  + School roll: 345

Wanganui City College

* + Type: Secondary (Year 9-15)
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 187
  + Decile: 2
  + School roll: 477
  + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 189
  + Decile: 5
  + School roll: 1762
    - St John's College (Hastings) Type: Secondary (Year 9-15)
  + Gender: Single Sex Boys
  + Authority: State: Integrated
  + MoE Institution number: 226
  + Decile: 5
  + School roll: 452

Dannevirke High SchoolType: Secondary (Year 9-15)

* + Gender: Co-Ed
  + Authority: State: Not integrated
  + MoE Institution number: 234
  + Decile: 4
  + School roll: 514
    - Ruapehu College Tamatea High School
      * Type: Secondary (Year 9-15)
      * Gender: Co-Ed
      * Authority: State: Not integrated
      * MoE Institution number: 183
      * Decile: 3
      * School roll: 188
      * Type: Secondary (Year 9-15)
      * Gender: Co-Ed
      * Authority: State: Not integrated
      * MoE Institution number: 218
      * Decile: 3
      * School roll: 271
    - Palmerston North Boys' High School

1. **Which brings us to the Rangiātea Project**

As described, He Kākano is a strategic school-based professional development programme with an explicit focus on improving culturally responsive leadership and teacher practices to ensure Māori learners enjoy educational success as Māori.’

Working in concert with the MOE, He Kākano launched the Rangiātea project, which consists of case studies and exemplars from five secondary schools, each of them on a journey towards realising Māori student potential.

The case studies looked at the strategies used by the school leadership team and reported on the key factors that contributed to lifting Māori student achievement. The exemplars step through how a particular programme has been used successfully in each school.

Whilst it would be fair to say, that all of the exemplars make for warm fuzzy reading, the Ministry of Education researchers for this project – Kellie Spee, Nan Wehipeihana and Kataraina Pipi – together with key school contributors, have ‘kept it real’ and provided heartfelt insights into the highs and lows of improving Māori achievement in the case studies proper.

For example, whilst Hamilton Girls’ High School has had great success with implementing vertical form classes, rather than sterile reading, the Principal (to her credit) has revealed that she came under considerable criticism from some staff. During a sabbatical in 2009, she undertook a review of the initiative and was disappointed to read the number of negative responses from some teachers about the changes that had occurred.

At the time it felt like a setback to the principal; however, it stimulated thought and reflection by the SLM team on the school’s direction and they went on to overcome adversity.

**Recommendation**

That said, there is great value in perusing these documents and I would recommend that

* 1. The **HOD Math** takes time to read the exemplar for **Western Springs College**, which **focuses on Math**.
  2. The **HOD English** takes time to read the exemplar for **Kakapo College** which **focuses on English**.
  3. The **HOD Careers** takes time to read the exemplar for **Hastings Boys’ High School** which focuses on the **careers programme PACE**.
  4. **Senior Management** take the time to read the exemplar for Hamilton Girls’ High School which (among many other initiatives) has introduced a **mentoring system** that operates at both the whānau class and tutor group level and was designed to address concerns with general student (including Māori) attendance and engagement.
  5. The **Deans/HOS’s & Senior Management** take the time to read the exemplar for Opotiki College which (among many other initiatives) has modified their withdrawal room system, to a restorative **Ruma Whakaaro**, designed to help students reflect & take responsibility for their actions. It also makes an excellent case for the principal undertaking a **referral analysis each term!**

As stated on page 2 – Table of Contents, point 6 – rather than regurgitate all of the key content from the exemplars, I have taken the liberty of including a selection of support programmes and structures trialled by other schools and which have been tailored to realise Māori student potential.

1. Western Springs College Case Study – <http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Rangiatea-case-studies-and-exemplars/Rangiatea-Western-Springs-College>

[](http://www.google.co.nz/imgres?q=rangiatea&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=ei-qiPwDT5ViMM:&imgrefurl=http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Rangiatea-case-studies-and-exemplars/Rangiatea-Western-Springs-College&docid=mCvmnfXVWOzSjM&imgurl=http://www.educationalleaders.govt.nz/var/leadspace/storage/images/media/images/kete-12/296360-1-eng-NZ/Kete-1_home-page.jpg&w=142&h=86&ei=nRsJT_24H-GziQe91eyvCQ&zoom=1&iact=hc&vpx=622&vpy=409&dur=171&hovh=68&hovw=113&tx=122&ty=121&sig=100340995473989056099&page=9&tbnh=68&tbnw=113&start=195&ndsp=25&ved=1t:429,r:12,s:195)  
The Western Springs College exemplar **focuses on mathematics**. For a number of years, students have achieved high levels of success in this area. There has been a programme of **continuous, individualised monitoring of achievement** in terms of both student progress and teaching effectiveness.

* Maths course design - The Western Springs College maths department implements a unique banding system. Students are placed in bands according to achievement levels. This system is only implemented for maths. (The Principal was very sceptical about this, but has been won over by the results)
* Students are able to retain a pathway to Year 13 stats or calculus. There are an extremely high percentage of Year 12 and Year 13 students opting in to maths courses. **Over 90 percent of Māori students take maths through to Year 13**.
* As the banding is fluid, students are not trapped in a band based on an initial assessment but move between bands to reflect their learning progress.
* Students are engaged in informal discussions about their goals throughout the year with teachers, the head of department and the assistant head of department. A consensus is developed between teacher and student about the level of progress or achievement possible. The student is also clear about the tasks they need to complete to reach their goals.
* Each Māori student has an individual folder held by the **academic director**. A summary sheet for each student provides a running record of student progress. This sheet is used as a talking point when senior students meet face to face with the academic director.
* Staff adjust their teaching programmes based on the outcome of the revision, practice assessment and assessment. All assessments are followed by clear feedback and in-depth discussion of the criteria. There is an opportunity to correct work with the student to maximise student learning:
* **Senior students** are kept on track. They **are called in to speak personally with the head of department** …It is a very personal approach. [Whānau]
* Teachers communicate a strong belief that students can achieve. **It’s impossible for students to spend time with them and not come out empowered**. [Principal]

1. Kakapo College Case Study – <http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Rangiatea-case-studies-and-exemplars/Rangiatea-Kakapo-College>



Kakapo College was one of five mainstream schools selected for the research because it was rated one of the consistent performers in achieving high levels of Māori student success over time. There is good evidence that it is practising leadership of learning as well as enabling Māori student success on Māori terms. Furthermore, the school has achieved good engagement with Māori whānau and provided a different research context from other schools in the study as a decile 9, co-educational college in an urban setting with a relatively low Māori roll. **The school has elected to remain anonymous for this project,** so the pseudonym Kakapo College is used here.

**What was the challenge**?

In 2006, as part of the annual planning and review undertaken at a departmental level, it was evident that some male students, and particularly **Māori boys, were not achieving well**. The Kakapo exemplar **focuses on English**

* **The solution**

The principal, senior management team and BOT supported an English department initiative to try to address needs of a range of students, including Māori boys. Over a number of years, the school has offered an increasing number of streams of English to meet student needs.

* At the heart of the initiative was a decision to offer courses specially designed to be of high interest and appeal to either boys or girls. These include: Foundation English and English through Film, which tend to appeal to boys, and English Literature and English through Contemporary Issues, which appeal to girls. This exemplar focuses on Foundation English and English through Film, with a particular focus on how the courses meet the needs of Māori boys.
* In Years 11 and 12, the English streams are organised on the basis of potential pathways of interest to boys and girls separately, although courses are open to all students regardless of gender.
* For example, the Year 12 English through Film involves the exploration of issues facing New Zealand boys, through relationships in film.
* We are doing some persuasive writing—editorial writing—**there will be something on the foreshore and seabed for example—so that it is relevant**. Student choice and buy-in is important and also having an acknowledgement of their culture and issues of relevance to them. [Head of English]

1. Hastings Boys’ High School – <http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Rangiatea-case-studies-and-exemplars/Rangiatea-Hastings-Boys-High-School>



Hastings Boys' High School is an urban, decile 2 school. Māori students make up 45 percent of the roll.

In response to teacher feedback, managers and staff at Hastings Boys’ High School (HBHS) implemented a school-wide pastoral and careers education (PACE) programme to assist students to become more self-aware, make informed decisions about school study choices and understand how these link to post-school education and career options.

**What is PACE?**

* PACE is a school-wide pastoral and careers education programme, tailored to each year level.

**PACE is an acronym for Pastoral, Academic, Careers and Education**

* The school’s careers programme is a fully integrated, cross-curriculum programme involving teachers of each teachers of each subject pointing out the usefulness of topics to future careers and enhancing student career education and guidance. The programme has four major means of delivery through:
  + - Integration into everyday teaching programmes

• Dedicated PACE form periods - Pace is delivered throughout the year during **two consecutive, 20-minute whānau periods after lunch each week. These are additional to the morning whānau periods**:

*Every boy, at every level, participates in PACE … We’ve allocated two, 20-minute form times per week, 15 minutes effectively; and in that time each year level has a programme they run that caters for the needs for each of the year levels, against each of the guidelines, which come from our career goals and combining that with pastoral and academic matters. We’ve deliberately broken down each of the areas so the boys don’t get repetition across the years.* [Careers advisor]

• Individual careers advice via the careers teams to meet students’ specific needs and at-risk students

• Outside agencies, guest speakers, careers expo and parental encouragement and advice.

* For each year level, a tailored programme including resources has been developed for each of the PACE areas. A range of worksheets, many from the Career Services Career Kete toolkit are part of the resources, and these were reviewed to avoid unnecessary repetition in content areas, tasks and activities.
* **Each student has a personal profile folder (in the form of a clear file), which is held in his whānau room** moves with them right through the school until they leave at Year 13. It has a CV, how to write a letter of application … Now it’s part of the Year 9 stationery list so it’s sustainable. [Careers advisor]
* **Teachers record student current career and job aspirations** (and reviews of these) **into the school’s student management information system (KAMAR)**:

**How did PACE come about?**

PACE builds on the Ministry of Education-funded CPaBLE careers programme, which the school participated in during 2007 and 2008. In 2009, the school continued with the CPaBLE programme and then adapted it to meet the needs of its students, based on staff feedback. PACE was implemented in 2010.

The most obvious benefits of the PACE programme are increased opportunities for students to identify and develop career pathways and take a more focused approach to increasing their knowledge and understanding of career options available to them (ERO, 2010)

**The key goal of the school’s careers education vision is to support and secure greater levels of parent and whānau engagement**, and PACE provides formal and informal opportunities for teachers to engage with parents and whānau:

* Some students don’t have any idea about what they want to do, so I’ll bring mum and dad in, talk to mum and dad at home or on the phone to work things through with them and their son…and for some of our Māori students in particular it’s the first time someone in their family has gone off to university or polytechnic, so I have a lot of contact with home as we need to work with them and their whānau. [Careers advisor]

1. Hamilton Girls’ High School – <http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Rangiatea-case-studies-and-exemplars/Rangiatea-Hamilton-Girls-High-School> 

**The emergence of mentoring**

In 2009 the principal was concerned with general student (including Māori) attendance and engagement in school. During that time, **analysis of the NZCER Years 9–10 Engagement Survey** suggested that there would be benefit from a smaller number of students working closely with a staff member to improve attendance and engagement:

The principal was determined to make a positive change and a mentoring programme was implemented **in both whānau** and **school-wide tutor groups**. The programme became a way to monitor student progress. It established a formal system to engage teachers in getting to know their students and to make connections outside of classroom teaching.

**Mentors are effective; they can be advocates where teacher–student relationships are not the best**…Mentors can access students regularly and provide guidance. [Principal]

It also supports the kaupapa of the whānau classes who already create strong relationships with their students and go the extra mile to support them in their progress.

There are a number of sources of information that the principal found provided critical insight when leading whānau and tutor group change and in implementing school-wide approaches such as mentoring.

* + These include **Robyn Cox’s mentoring model and training** and
  + **David Hargreave’s** **personalised learning approach**

**Underpinning theory and philosophies**

A key component is the successful on-going relationship between HGHS and the Māori community.

**Kaumātua and whānau involvement is constant**, with regular hui and opportunities for participation (for example, involvement in staff selection, providing advice on tikanga and contributing to the school policy for Māori students):

* + Relationships are the heart of the matter and there are parallels with Te Kotahitanga.
  + The **SLM** team **regularly seeks and accepts guidance from kaumātua** in areas that require proficiency in tikanga. **This helps to establish and maintain credibility amongst whānau and Māori students**

1. Opotiki College – <http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Rangiatea-case-studies-and-exemplars/Rangiatea-Opotiki-College>



Opotiki College, a decile 1 school based in a small, rural, relatively isolated community, had a punitive system of detentions, suspensions and expulsions up until 2006. The relationships between the school, Māori whānau and students were damaged through a disciplinary system that was viewed by Māori whānau as unfair and unjust:

**Rationale and motivation for the use of restorative approaches**

Student involvement with marijuana was the catalyst for transforming the school’s response to management of students’ behaviour within the school. With 40 suspensions and 10 expulsions annually, Opotiki College leadership was aware that policies and procedures were not serving the interests of its students, community or indeed themselves.

In 2005, the principal was told that a netball team attending a tournament had been caught drinking. Based on the conviction that a new approach was needed— a decision was made to undertake Opotiki College’s first **restorative hui whakapai** (a term used to describe a collaborative solution-seeking forum).

* During conversations with a local kaumātua, views were shared on discipline, restorative approaches and trying to teach young people tools for life—not just punish them: I remember asking what restorative justice was, why it worked with Māori. He answered, ‘When someone does something wrong, make them responsible and then love them’ … His reply stayed with me. [Principal]
* In 2006, the school introduced a restorative approach to behaviour management. The decision to no longer suspend students had a huge impact on staff, students and whānau. Restorative principles and practices were embedded in the school’s culture. **Teachers became more skilled and able to work effectively across all levels of the school**.

**Ruma Whakaaro**

**The principal undertakes a ruma whakaaro referral analysis each term**. This tracks the number of bluies individual teachers are giving to students.

* Teachers who were identified as giving out relatively more bluies received further support from the principal in restorative strategies and building relationships with students.
* The principal and senior management team worked individually with the relevant teachers and the students to repair relationships.
* The principal believes that learning occurs best in reciprocal relationships, where students and teachers have a very clear understanding of each other and bridges can be built.

|  |  |
| --- | --- |
| **7. Freyberg High School Special Project (2012)** | |
| Position Title | Special Project Coordinator |
| Remuneration | 1MU + 1MMA |
| Purpose | ▪ To Identify Māori and Pacifika students at risk of leaving school without achieving NCEA Level 2 ▪ Put support programmes and structures in place to improve their outcomes |
| Reporting to | ▪ Principal |
| Working with | ▪ The Principal ▪ The Māori achievement professional learning group ▪ Key people in Senior Management ▪ The Pasifika Fusion Festival Coordinators - Tangi Utikere, Leigh Scott and Sharleen Holden |
| Liaising with | ▪ Freyberg High School Literacy Coordinator - Emma Aitken |
| Main areas of responsibility | **▪ Design a process for identifying these students -**  All research points to teachers needing to '**Step Up**', be '**Agentic**', '**Professionally committed**' to ensuring that Māori & Pasifika students achieve NCEA level 2 & departments taking responsibility to Feed Forward concerns regarding 'at risk' students to the Special Project Coordinator **▪ Work with the 'at risk' students and their whānau to put structures and support in place to improve their chance of success -**  All research stresses the importance of teachers taking responsibility and being able to **provide evidence** that they have '**promoted**, **monitored** and **reflected** upon learning outcomes/achievement with **students** and **secured a higher level of whānau engagement**' prior to eliciting help from the Special Project Coordinator. Concrete school expectation that teachers have made on-going contact with home!  **▪** **Provide clear data to the Principal about the students identified, the programmes put in place and the success of these programmes -**  All research shows that KAMAR is a highly effective tool for capturing data, but that the onus (once again) for realising Māori/Pasifika student potential rests with the entire school being professionally committed to adopting a '**Culturally Responsive Pedagogy of Relations**' and (according to the MOE) having a shift in attitude, from addressing problems and disparities to expanding on the successes = **Māori/Pasifika Potential Approach ▪ Encourage departmental buy-in to realising Māori/Pasifika potential -**  Sending out monthly school wide emails which will also be placed on the **Freyberg Wiki Homepage – e.g.** See pages 27 - 31 below |
| Professional Development | ▪ **Ako Panuku** course '**Raising Māori Student Achievement**' – School-Wide ▪ **Te Kotahitanga** conference '**Leading School Wide Reform**' |

**Cross curricular ideas for implementing Māori content at Freyberg High School 2012**

[](http://www.google.co.nz/imgres?q=maori+salamander+tattoo&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=ZMo5loSLPVjljM:&imgrefurl=http://hottest-tattoos.com/tag/salamander-tattoo-design&docid=qfpqt8yltIu6YM&imgurl=http://hottest-tattoos.com/wp-content/uploads/2011/01/gecko2.jpg&w=252&h=180&ei=_kD9TqaHK660iQeqpYy4AQ&zoom=1)

**INTRODUCE YOURSELF**

The personal approach will work for all learners.

But the fact is an impersonal one **will not** work for Māori.

Māori kids **need** to know about you before they can relate to you and therefore work for you.

Culturally, Māori use narrative and storytelling as the tool for learning.

Think of a pōwhiri – Māori introduce themselves in great detail (maunga – mountain, awa – river, waka – canoe, iwi – tribe etc.) before they even begin discussing any issues at hand. So it is culturally valued that Māori need to know about you before they will connect with you.



**The Challenge**

What can your department do this year to imbed Māori content into the curriculum?

Here are some ideas from around the motu…

Please let me know what your department is doing (in just a couple of sentences – any photos would be fantastic) and I’ll refresh this page with a Freyberg Feel!

Kia Kaha!

Commerce

Kelly went back to her department and started brainstorming ideas to do with the Fishing Quota for her Year 11 class and the more she did research on the internet, the more she realised it could spread over all the year levels:

* Business – Sealord
* Sustainability – Environmental
* Government Intervention

She is working on developing a unit at every level and will involve the community by getting Sealord Māori executives to come in (hopefully) and also local iwi about sustainability and environmental issues.

 [](http://www.google.co.nz/imgres?q=sealords+sustainability+fisheries&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=6qmyxEwWIuk3kM:&imgrefurl=http://www.savethehighseas.org/news/archives.cfm&docid=PBsCtgNcgOq8GM&imgurl=http://www.savethehighseas.org/images/ws-350-hp.jpg&w=350&h=385&ei=72P9TqvUNYbfmAWT-7yvAg&zoom=1)

Physical Education

Richard and Katrina brainstormed what they could do to introduce Māori games and skills into their PE course – they decided to try rakau (stick games) and poi.

They are also planning to use Māori kupu hau in place of words like running and swimming etc. Finally, they are adding the Māori names for gymnasium and swimming pool to their current signage.

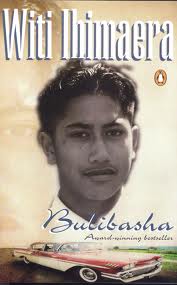
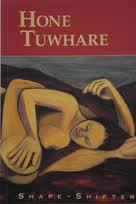
[](http://www.google.co.nz/imgres?q=rakau+sticks&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=Nhe6ylLuVkaJdM:&imgrefurl=http://www.flickr.com/photos/bsheehy8/252947767/&docid=Fzlvv_2qAqyGgM&imgurl=http://farm1.staticflickr.com/85/252947767_f6494ab156.jpg&w=400&h=300&ei=B2D9Tt7FE6-WmQWEmtyyBA&zoom=1)[](http://www.google.co.nz/imgres?q=manu+korero+nationals+2011&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=1U0OOZzVrL7qHM:&imgrefurl=http://www.stuff.co.nz/manawatu-standard/news/6130940/Cultural-power-punch&docid=LLXcYBHcN1zXVM&imgurl=http://static2.stuff.co.nz/1323727974/349/6131349.jpg&w=2958&h=3558&ei=emL9TrykHqPkmAX_u4C0Ag&zoom=1)

**English**

Māori Poetry research assignment – Students draw on cultural knowledge, myths, history, values and can use knowledge within the family and community.

Kate invited Witi Ihimaera to come in to her Year 10 English class, whilst they were studying “Whale Rider”. Her class got to ask questions about his inspiration, where he was from, how he got in to writing.

Karl discussed the idea of students doing their mihi or reciting their pepeha in either Māori or English, as a warm up exercise before doing their Yr 9 speeches in class.

[](http://www.google.co.nz/imgres?q=witi+ihimaera&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=8lRZo14Pjd55JM:&imgrefurl=http://www.penguin.com.au/products/9780140254327/bulibasha&docid=h8xlzKqEMul7bM&imgurl=http://www.penguin.com.au/jpg-large/9780140254327.jpg&w=1396&h=2244&ei=RGX9TsDMDouOmQWzifm8Ag&zoom=1) [](http://www.google.co.nz/imgres?q=hone+tuwhare&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=6U4rXQUrD0HJeM:&imgrefurl=http://www.jasonbooks.co.nz/archives/1818&docid=qrPOAJXQ0q0izM&imgurl=http://www.jasonbooks.co.nz/wp-content/uploads/2011/07/7363.jpg&w=171&h=255&ei=T2b9TrbcIuyUmQXl7oSxAg&zoom=1) 

**Language**

* Compare Translation language TL structures to Māori structures
  + Do a ‘mihi’ (Māori introduction) with your class at the beginning of the year or to welcome new inter - national students. Use Māori protocol with TL sentences.
* Go to for help.
* Translate Māori place names into TL.
* Use Māori images in your PowerPoint / smart board presentations
* Write the date in Māori on your board (it can be found in the daily notices).
* Read and discuss a Māori myth or legend in your Translation Language
* Vocab match TL to Māori e.g. tahi = one or animal vocab e.g. ngeru = cat etc.
  + Work on NZ slang (ESOL) and common Māori words and phrases used in everyday life. Make up sentences to use the new words.
* Compare pronunciation of TL to Māori
* Use Māori greetings: tena koutou, kia ora
* Use Māori classroom commands: E noho – sit, E tu – stand

[](http://www.google.co.nz/imgres?q=learning+another+language&um=1&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=_WeEApSaGIb0eM:&imgrefurl=http://www.sciencemuseum.org.uk/WhoAmI/FindOutMore/Yourbrain/Whatisspecialabouthumanlanguage/Howdoyoulearntotalk/Canyouspeakanotherlanguage.aspx&docid=c3DLn6KVYC97VM&imgurl=http://www.sciencemuseum.org.uk/WhoAmI/FindOutMore/Yourbrain/Whatisspecialabouthumanlanguage/Howdoyoulearntotalk/~/media/WhoAmI/FindOutMore/L/Learningasecondlanguageismucheasierbeforetheageofseven1-1-6-2-2-0-0-0-0-0-0.jpg&w=360&h=288&ei=SHL9TqvOEaHPmAWKmeChAg&zoom=1) [](http://www.google.co.nz/imgres?q=maori+language+posters&um=1&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=5CQou3XEPVOFCM:&imgrefurl=http://planeta.wikispaces.com/maorilang&docid=RtabrcW-NCIt5M&imgurl=http://farm4.static.flickr.com/3472/4554370927_7f0a52f479.jpg&w=375&h=500&ei=SHP9Tru6M7D3mAXY-s2LAg&zoom=1)

**Other curriculum areas:**

Mathematics

Geometric designs – taniko patterns on the bodices of kapa haka costumes. Looking at Māori statistics and the implications

[](http://www.google.co.nz/imgres?q=taniko+patterns&um=1&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=Ccr-m5sm2Ga1EM:&imgrefurl=http://missmondosfashionfavs.blogspot.com/2011/04/fashion-through-tradition.html&docid=nGBOBAxe7BIzKM&imgurl=http://1.bp.blogspot.com/-LvEkPV2KrXU/TaZqdIAHuLI/AAAAAAAAAW8/Pb-07iBjnKo/s1600/IMG_6614%5b1%5d.JPG&w=1600&h=1066&ei=dnT9ToGhL4XKmQXusp2RAg&zoom=1)

Classics

Compare Ancient Rome to contemporary Samoa (best evidence synthesis pg. 258) or traditional Māori society. Students compare the influence of religion, deities, hierarchy, family structures, government etc. It will get them talking to family, thinking of connections between themselves and the subject. Make it relative.

[](http://www.google.co.nz/imgres?q=roman+warrior&um=1&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=uk4OiRZ-rwoMsM:&imgrefurl=http://www.onesixthwarriors.com/forum/sixth-scale-action-figure-news-reviews-discussion/82500-roman-general-germania-180-d.html&docid=c8_Q7kW0u5VcAM&imgurl=http://i234.photobucket.com/albums/ee82/penguinsknees/CIMG5689.jpg&w=933&h=921&ei=T3X9TsefLMOAmQXt0N2NAg&zoom=1)[](http://www.google.co.nz/imgres?q=maori+warrior&um=1&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=Js95KZkQyR4O6M:&imgrefurl=http://scrapetv.com/News/News%20Pages/Everyone%20Else/pages-3/Someone-finally-listens-to-the-Maori-Scrape-TV-The-World-on-your-side.html&docid=3pq3u1U1I-Ee9M&imgurl=http://scrapetv.com/News/News%20Pages/Everyone%20Else/images-3/maori-warrior-2.jpg&w=319&h=419&ei=M3b9TsXtCIihmQW8__WuAg&zoom=1)

Dance

Kapa haka, poi, rakau (sticks), dances based on kowhaiwhai patterns

 [](http://www.google.co.nz/imgres?q=black+grace+dance&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=vE1yRUOzAy6PlM:&imgrefurl=http://womad.org/artists/black-grace-dance-company/&docid=dY_gkZZqQ5NB5M&imgurl=http://womad.org/artist_images/194/1091.jpg&w=240&h=240&ei=n3n9TsPvEKjMmAWq1OShCw&zoom=1) 

Other ideas

Encourage students to work on something that will link them to their culture and give them ideas on how to use the knowledge of the people around them. This could be huge in student learning and development and in making families and communities feel a part of their child’s education.

[](http://www.google.co.nz/imgres?q=maori+involved+in+schools&hl=en&gbv=2&biw=1366&bih=595&tbm=isch&tbnid=ihVX4_GH--7WnM:&imgrefurl=http://www.odt.co.nz/your-town/dunedin/73575/students-give-it-their-all-maori-and-pacific-island-festival&docid=unIY9VbfFTbgbM&imgurl=http://www.odt.co.nz/files/story/2009/09/scott_oldham_may_have_forgotten_his_words_but_he_r_1066468654.JPG&w=588&h=600&ei=k3_9TpK6OsnFmQX7j_2mAg&zoom=1)

Again, this is in the National Curriculum: Community Engagement – The curriculum has meaning for students, connects with their wider lives, and engages the support of their families, whānau and communities. (pg. 9)

1. For the purposes of its statistics, the NZ Police defines youth as all children up to and including 16 years of age. [↑](#footnote-ref-1)
2. According to He Kākano, the name Ngā Manutaki was chosen for the Regional Coordinators because the word refers to the lead bird in a flock (such as flying geese) which, when it gets tired, moves to the back to let another bird take the lead role, so that energy and synergy is maximised. [↑](#footnote-ref-2)